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THE  
MISSIONARY LINK



FOR THE  
WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA

JULY, 1916

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# TABLE OF CONTENTS

IN EASTERN LANDS.	FOR MISSION BANDS.
Facts about India . . . . . 4	School Girls' Letters . . . . . 10
The Call of India. S. M. Zwemer . . . 5	Said About China . . . . . 11
Letters from Our Missionaries . . . . 5	
Our New Library. Julia H. Bronson . . 6	
A Contrast. <i>Sel.</i> . . . . . 7	
<b>ITEMS OF BUSINESS.</b>	
	Treasurer's Statement . . . . . 12
	Endowed Beds Mary S. Ackerman-Hoyt and Maria Ackerman-Hoyt Me- morial Hospitals . . . . . 13
	Fātehpur, India. Endowed Beds Lily Lytle Broadwell Memorial Hospital 13
<b>HERE AND THERE.</b>	
A Missionary Survey. <i>International Review of Missions</i> 8	
Do Foreign Missions Pay . . . . . 9	
Then and Now. <i>Sel.</i> . . . . . 9	
God Cares! Do We? <i>Sel.</i> . . . . . 9	
Affirmatives, not Arguments. <i>Sel.</i> . 10	

## THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society of America" is issued monthly. Subscription, 50c. a year. Life members will receive the MISSIONARY LINK gratuitously by sending an annual request for the same.

"What? and Why?" is a leaflet giving a brief account of the Society and work in the form of question and answer "Mission Band Leaflets" are original stories written especially for this portion of our work.

Editor of the MISSIONARY LINK, Mrs. F. S. Bronson, 67 Bible House, New York.

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Incorporated in the City of New York,  
February 1, 1861, the sum of \_\_\_\_\_  
\_\_\_\_\_ to be applied  
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# THE MISSIONARY LINK

VOL. XLVII.

JULY, 1916

No. 7

## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

FRENCH FOREIGN MISSIONS.—The Paris Society of Evangelical Missions is carrying forward its very important work and commanding at the same time the loyal support of French Protestants. The last issue of the Society's *Journal* publishes an impressive list of mission workers, their sons, and candidates for the foreign field, who have responded to the call of the Republic. Some of them have already fallen, while others are in hospitals wounded. Who, we wonder, will be raised up to take their vacant places on the mission fields, that the work of God's Kingdom may not suffer?

PRESENT PROBLEMS FOR THE FOREIGN MISSIONARY.—Viscount Gladstone, presiding at the annual meeting of the London Missionary Society, prophesied that the work of the missionary would be, in future, no less difficult and arduous than in the past. Among the new problems, he mentioned the difficult task of trying to explain to the natives why six out of the seven greatest Christian powers were engaged in deadly conflict. In India alone four hundred German missionaries had been removed from their activities.

Another problem is that "the missionaries have reached a stage where their work must be not only to win the heathen peoples, but to counteract the evils which are unfortunately inevitable as civilization expands throughout the world."

Great are the missionary's opportunities to-day, and, of a like magnitude, the problems and responsibilities that confront him!

BUDDHISTS IMITATING CHRISTIAN METHODS.—Side by side with the great Christian movement in Japan, the strengthening and expanding of the Church, the Three Years' Evangelistic Campaign, the national crusade for Village Evangelism, and other significant signs of missionary progress, one sees, and cannot but be impressed with, the revival of fervor and activity among the Buddhists. We presume it is the Christian activity and zeal that has stung them into action.

An interesting feature of this intense activity on the part of the Buddhist leaders is their imitation of Christian methods. Already many Sunday schools have been opened in Buddhist temples, and the Shinshu sect, which is the strongest of the sects in Japan, is spending millions of yen to start such schools, by the thousand, throughout the Empire. The children are taught to sing *hymns*—Buddhist hymns. Often they borrow our Christian tunes, fitting their Buddhist words to them. The Buddhists appreciate the importance of work among children, as do the missionaries!

The Japanese of Shanghai have erected a beautiful Buddhist temple in that city. There is no Buddhist temple like it in Japan, because this new building copies the architecture of Christian churches.

REVIVAL OF BUDDHISM IN CEYLON.—Mission workers report also a great strengthening of Buddhism in Ceylon. It is reported that during late years hundreds of Buddhist vernacular schools for boys have been established, as well as many higher schools, with instruction in English. The Singhalese are no longer ashamed of their Buddhism, as was once the case.

A COSMOPOLITAN CLASS.—At Harvard University, during the past year, a voluntary study class in comparative religion had upon its enrollment the names of eleven Japanese students, ten Chinese, three Hindu, two Assyrian, and several American students.

THE JULY "EVERYLAND."—Our contemporary, *Everyland*, that most attractive of children's missionary periodicals, issues an unusually interesting number for the current month, nearly all the material being contributions of Filipino school-boys. It will do much to acquaint our boys and girls with their Filipino cousins.

## IN EASTERN LANDS



A TEST OF TRUE DISCIPLESHIP. "AND JESUS SAW MUCH PEOPLE AND WAS MOVED WITH COMPASSION TOWARD THEM, BECAUSE THEY WERE AS SHEEP NOT HAVING A SHEPHERD." HOW DOES THE SIGHT OF UNSHEPHERDED MULTITUDES AFFECT ME?

### FACTS ABOUT INDIA

#### *Her Poverty*

According to Sir William Hunter and Lord Cromer over one-third of the people of India live at the rate of one cent a day, or less.

#### *Her Population*

"India is a land of villages, which dot the government map like spots on a calico dress, and three times as many people live in Indian villages as live in the United States."

#### *Ignorance of Her Women*

Only seven out of every thousand women in India can read, and there are one hundred fifty millions of women and girls!

#### *Medical Aid*

Of one hundred fifty millions of women in India, only about three million can receive proper medical aid.

#### *Lack of Freedom*

About forty millions of the women and girls of India are secluded all their lives within four walls. They never go out!

It has been said of India that she is "rich in spiritual possibilities, and magnificently shall she blossom when the sun of righteousness shall arise with healing and light upon her."

## THE CALL OF INDIA

**A**LTHOUGH we remember the teeming millions of other non-Christians in India, we must not lose sight of the fact that here is the largest compact unit of Moslem population in the whole world. According to the last census a total of over sixty-seven millions, more than the Moslem population of all Africa with Arabia and Persia added. In the Punjab there are ten and a half million Moslems; in Bombay more than three and a half millions; in the North-west Frontier provinces nearly two millions; in Oudh one million seven hundred thousand; in Madras Presidency two million eight hundred thousand; and in Bengal twenty-four and a quarter millions more. In Kashmir two million people, seventy-five per cent of the population, are Moslem. Every large city in India has its Moslem population of thousands and hundreds of thousands.

Not only does India challenge attention because of numbers, it offers the greatest single opportunity in the Moslem world to Christendom because of the accessibility of those millions, their responsiveness and the freedom for the proclamation of our message and for its acceptance by those who are convinced of its supreme value. Since the days of Akbar the Great this land of many religions has increasingly offered an open field and a fair arena for the champions of truth. The situation in India is perhaps more urgent to-day than in any other land, because here as nowhere else reform movements and education of the masses have prepared the way for the good news of the Kingdom. What is called the Moslem unrest is not fundamentally political but social and moral.

The *Islamic Review* not long ago stated: "The truth is that Western education as imported at present demolishes the old building of one's beliefs, but does not arrange for the construction of another and more beautiful. The mind is unhinged; it knows not where to go to find repose, till at least Jeremy Bentham and Herbert Spencer dawn to it as embodiments of sound logic, wisdom and common sense. The consequence is not very pleasant to look upon. The Hindu rails against the rulers, the Moslem turns traitor to the traditions of unflinching loyalty to Islam. Islam is a dead letter in educated circles. Where the Koran was read daily in the morning formerly, there now, the *Pioneer* (newspaper) has taken its place." When men have lost their moorings and are adrift, it is our duty

to try and give them a new anchorage, especially as the West itself has caused them to lose faith in the old traditions.

Lord Bryce's words are terribly true: "We have disturbed their ancient ways of life for our own interests, because we went among them, some few doubtless with a desire to do good but the great majority from a desire to make money and to exploit the world's resources for the purposes of commerce. . . . Are we to do this and yet not be responsible in God's sight if we fail to exert all our efforts to give these people by our conduct a just view of the Christianity we desire to impart to them?"

Moreover, let it never be forgotten what a measure of success Christian missionaries have attained among Moslems in India. Referring to this Dr. E. M. Wherry has written: "The accessions from Islam, especially in Northern India, have been continuous during all the years since the death of Henry Martyn. One here and another there has been added to the Christian Church, so that now, as one looks over the rolls of Church membership, he is surprised to find so many converts from Islam, or the children and children's children of such converts. . . . But perhaps the fact which tells most clearly the story of the advance of Christianity among Moslems in India, is this that among the native pastors and Christian teachers in North India, there are at least two hundred who were once followers of Islam."—*S. M. Zwemer, in The Moslem World.*

## LETTERS FROM OUR MISSIONARIES

## INDIA—JHANSI

*Dr. Alice L. Ernst writes:* India is quiet, and I think there is no fear of any uprising among the Hindus. All the various missionary societies are extending their work, as funds and missionaries are available. There seems to be no scarcity in either of the above among the American societies, excepting *doctors*, though we often hear of the arrival of new physicians.

As soon as the rains begin in July or August I hope to have necessary work done at our hospitals. Now, of course, no building is possible for lack of water. All the water used at our own bungalow and in the hospitals must be hauled in carts from a water pipe more than a mile away.

At present we have a number of interesting patients in our hospitals. There has been an

operation every day for over a week, and some days two or three. An Indian officer, who had returned wounded from France, brought his wife to me for an operation some weeks ago. Both were most grateful for what had been done for her, and by their recommendation another Indian officer wishes to send his wife from Umbala to be under our care.

I lately paid two professional visits to the palace at Datia, a native state nineteen miles from here. I was called there again this week, this last time to see the grand-daughter of the Prime Minister. While there I had a most interesting talk with several of the high officials about Christ, and left a quantity of Christian tracts and booklets, which they promised to read and pass on to others. *The harvest is ripe, truly, but the laborers—*

*From Miss Tena McLean:* Dr. Ernst expects to leave for the hills in a little over a week's time, and I shall be here alone for a time. I am feeling just splendidly, and do not seem to mind the heat, and I feel very grateful for the health and strength God gives me . . . I shall be very happy with our good Indian helpers, for they all do try to be so helpful. We have been very busy at the hospital all spring, as we have had quite a number of very sick patients, but all have done well and are getting on nicely. We do realize that God has been with us, for we have had so many who, humanly speaking, have seemed almost hopeless. I think the patients themselves realize that a power beyond our own works with us. When they try to show their deep gratitude we try to impress it upon them that it is only as God enables us that we can help them.

#### CHINA—SHANGHAI

*Miss Elizabeth Irvine writes:* The need for Chinese workers is very great. We are doing the best we can with those who come to us as students, and try to fit them to take their places as workers as soon as possible. Two of our women have had the joy of winning their own mothers to Christ.

The wards of the *Margaret Williamson Hospital* are very full now, and some of the patients are very much interested in the Gospel. I had a number of good talks to-day, and one in particular with a woman whose husband is interested in having her become a Christian. He himself has become a believer, but is not baptized, and is waiting for his wife to become a Christian, with the hope that they

may receive baptism together. We are praying that this joy may soon be theirs.

*Miss Katherine Abbey, Bridgman Memorial School:* We do not have half the time we need to plan, train, oversee and, what is much more important, keep the close personal touch with teachers and pupils outside the class-rooms. Then there is the evangelistic work in the homes of the girls. Over a hundred homes are represented in this school, and the possibilities and openings there are limitless. We have a large number of ex-students, girls who were here before our day, whom we hardly know. Who is to go into the homes? Women in Shanghai are ready for the call of service. They sit in their homes with *nothing to do*, and they are tired of idleness. Often they begin to gamble to pass the time away. So you see there is a tremendous amount of work for us to do . . . glorious opportunities for evangelistic work untouched, and our hearts ache when we think of the possibilities at our very doorstep.

#### OUR NEW LIBRARY

JULIA H. BRONSON

**W**E are all very happy over the completion of our new library in the Yokohama Girls' School. Is it not a pleasant-looking one? About thirteen years ago a dear friend in America gave us one hundred dollars for a memorial library. We purchased a good collection of books, which have been so useful to our teachers and students. From time to time new books have been given us, and the library has grown. It outgrew its first quarters, a small room in Doremus Hall, long ago.

The school grew too, and the little room became crowded. At last it would not hold the girls who wanted to use it each day. So now we have a beautiful new room—the old room much enlarged and improved—and all done from funds contributed by pupils, former students and teachers. The fund raised also covered the expense of other enlargements and improvements to the school building, among them two new classrooms to accommodate our growing numbers. Much of the money contributed came from poor girls and represented real sacrifice. One girl, who has almost nothing, and who must think and plan and economize and never waste a penny, was one of the first to bring her offering—one-third of her monthly income. It was a small sum, but spoke eloquently of great self-denial.



THE LIBRARY GIRL'S SCHOOL, YOKOHOMA

Our former students were generous, and even those far away did not forget us. Japanese friends now in America remembered us. One of them sent twenty-five dollars.

The older girl in the picture, one of this year's graduates, has become the librarian. Her salary is paid, not by the Board nor from mission funds, but from the salary of one of our faithful teachers, who gladly makes this contribution to the work. This makes us glad, not simply because we have our new classrooms and library, but because we know our girls are loyal to the school, and grateful, too, and love to show their loyalty and gratitude by helping to make it useful to those who will follow them.

#### A CONTRAST

The following is a contrast drawn by a Buddhist Editor between a Buddhist and a Christian Conference which he attended last summer in Japan: "The Buddhist Conference aims to influence the people of the neighborhood where it meets, whereas the aim of the Christian Conference is rather to train the delegates for service among those to whom they return. It emphasizes spiritual fellow-

ship, training, and inspiration. It has clear-cut purposes and generates power for attaining those purposes. On the contrary, the Buddhist conference is vague and ineffective in purpose, in leadership and in the work to which its members are committed."—*Young Men of India*.

The *Sunday School Times* reports the following concerning work in Korea: "Two years ago a boy of fifteen invited some of his school friends around to his house each evening to study with him. He introduced the New Testament among the school books they studied each evening, and always closed with prayer. From this beginning there are two Sunday-schools in that village, and a church of between forty and fifty attendants, a number of whom were baptized recently. This work has kept up for two years, and is entirely carried on by a boy who is now but seventeen. It is no longer an experiment."

In a recent meeting Dr. Mary Stone of China said that our Christian nation had the privilege of transforming the "Yellow Peril" into a "Golden Harvest" for the Lord Jesus Christ.

## HERE AND THERE

### A MISSIONARY SURVEY OF THE YEAR 1915

The above is the title of the first article in the April number of the "International Review of Missions." After a review of the status of many missionary societies the editor says:

OUT of 192 organizations reporting to the Conference of Foreign Mission Boards at Garden City, Long Island, in January, 1916, no less than 83 were able to show an increase of income. The income of the American Board was the largest in the history of the society. So, with the exception of a year in which there was a single large bequest, was the income of the Board of the Northern Presbyterians. The Board of Missions of the Protestant Episcopal Church, weighted with an accumulated deficit, appealed in March, 1915, for offerings, of one day's income from the total church membership. The sum asked for was \$400,000. By the end of October, \$28,000 in excess of this sum had been received, and, during the same period, the ordinary funds showed an increase of \$10,000. The Northern Baptists, faced with the necessity of cutting down foreign work, instituted in May, 1915, a five-year programme covering both home and foreign work. At the close of the year, the foreign funds showed an increase of \$249,874, which more than covered the deficit, and gave the largest income ever received by the society. Several boards, on the other hand, have found it necessary to reduce their budget seriously, partly owing to the growing expense of carrying on the work; and a few report an increased deficit. The war has deepened the missionary spirit of the American churches and emphasized the reality and responsibility of human brotherhood.

In Great Britain, several of the smaller missionary societies found themselves still in financial difficulty at the close of the year. But, with these exceptions, the financial position, which had caused continued anxiety, proved to be encouraging. The Society for the Propagation of the Gospel, which up to the late autumn had apprehended a serious deficit, received an income less by £8,000 than in the previous year; but more than sufficient for the year's expenditure. The Wesleyan Missionary Society not only covered its expenditure, but cleared a previous deficit. The amount received from the circuits was the largest in the history of the society. The China

Inland Mission received an income slightly in excess of that for 1914. The London Missionary Society, which closed its financial year in March, 1915, with an adverse balance of £18,000, was faced with a declining income during the ensuing months. In December, the directors decided on a reduction of foreign expenditure to the amount of £10,000 a year, involving the closing of long-established work in India and elsewhere, unless promises of a large increase of annual income were immediately forthcoming. Within a few weeks there was response sufficient to justify a withdrawal of the proposal to abandon work. The Church Missionary Society, for the nine months ending December 31st, had received £29,000 in excess of the income for the same period of the preceding year. The income of the Baptist Missionary Society was well maintained."

"The collection and study of the material for this survey of the home base of missions, during the long months of 1915, has left a two-fold impression which the reading of these pages can only in part reproduce. During a year of severe and disintegrating strain, the vitality of missionary work has been proved, not in one country only, but in many. No missionary organization has had to be disbanded; and, in one instance after another, threatened deficits and withdrawals have been averted, as soon as the real peril was recognized.

"Over against the brightening financial prospect in the present, the shadow of death, as these pages manifest, has deepened through the year. The sources whence the Church draws living agents have been depleted, scores of those destined to be the missionaries of the next decade are lying in soldiers' graves. A miracle greater than that which has wrought material deliverance is needed if the Church, purged from selfishness by the divine fire within her, is to give herself to bring healing and reconciliation to the world. God is able to work such a miracle. The cup of unmeasured sacrifice is in His Hand. Many have drunk of it for love of country. Christ drank of it for love of the world. In drinking of it, the Church will find a life through which the kingdom of God may come with power."

If the Christians of the Pentecostal Church did not found schools, or construct systems of theology, they certainly succeeded in developing the purest standards of piety and the noblest type of character which the world has ever seen.—*Bishop Thoburn.*



## DO FOREIGN MISSIONS PAY?

**A**N action recently taken by the Chinese Government was the mandate of its late president, Yuan Shih Kai, requiring all men engaged in military and naval service for the country to minister an oath of allegiance and loyalty before the images of two celebrated historical military figures, *Kwan-yu* and *Yueh-fei*, who have been revered as the martial gods of China. This mandate was carried out throughout the Republic, and actual personal participation was required of every individual.

As a result of this order a number of Christians in the military and naval service sent in their resignations. Several of these were men in positions of prominence, and one of them was H. E. Li Ho, Vice-Minister of the Board of Naval Affairs. His resignation was immediately accepted, and it is reported that, as the president accepted it without question, he made a significant remark, saying that he respected Li Ho for being willing to sacrifice a high official position for a principle for which he professed to stand.

Commenting upon this action of the Government, the editor of *Liu Mei Tsing Nien*, organ of the Chinese Students' Christian Association in North America, says: "As the matter stands to-day all Christians are debarred from the naval and military service of the country."

And yet there are those who wonder if Oriental Christians can be the *genuine thing!*

Here is another story, this time of a whole school of Korean boys, who were true to the commandment to worship the Lord their God and Him only: It is the custom in all Japanese schools for the pupils to bow in reverence and adoration before the portrait of H. M., the Emperor. I am told that on the last birthday of the Emperor His Majesty's picture was placed before a roomful of Korean Christian boys, and the school directed to perform the expected ceremony. A spokesman immediately stepped forward and very quietly, very courteously, but very firmly, said to the teacher: "We are Christians, and as such we can perform no act of worship before any other than God, but if you will allow us we should like, instead, to pray for God's protection and blessing upon His Majesty, our Emperor." The request was granted.

"PRAYER IS EITHER A FORCE OR A FARCE."

## THEN AND NOW

*The Christian*, reporting the anniversary sermon of the Church Missionary Society, says:

"The Bishop of Winchester struck one optimistic note, which it is well for us all to re-echo. The cause of the Gospel suffers heavily to-day, he reminded his hearers; but were circumstances any brighter when, over a hundred years ago, the three great missionary societies were founded? If people will be at the trouble to inquire into the social, moral and religious conditions of that epoch, it will astonish them that at such a time there could be reborn the missionary enthusiasm. Everything was, humanly speaking, against any great forward movement. The French Revolution was in full force, and the world was preparing for some of its worst wars. Yet the fire of love to Christ could not be quenched; at home and abroad revival broke out. It is a good thing to remember such facts at a time like the present. Let us not dream of the cause of Christ being lost because, for the time, the world has gone mad. Its very folly and evil call for the Gospel. The way in which God's work has been maintained during these recent trying months is remarkable. Ought we not to expect greater things in the future? The story of the past encourages us to hope for this."

## GOD CARES! DO WE?

**F**ORGET not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not, *He who is not a missionary Christian will be a missing Christian*, when the great day comes of bestowing the rewards of service. Therefore, ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you can not go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions; *how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood*. I warn you that it will go hard with you, when your Lord comes to reckon with you, if He finds your wealth hoarding up in needless accumulations, instead of being sacredly devoted to giving the Gospel to the lost."—DR. A. J. GORDON.

## AFFIRMATIVES, NOT ARGUMENTS

IT is a wise person who has learned that the way to convince others of the value of the Christian faith is not by argument, but by affirmation. When the necessity of individuals seeking to win other individuals to the Christian life is urged upon any group of those who wish to see their fellows become Christians, the objection usually begins. "I cannot argue with men when they present objections to or difficulties in the Christian position." Once in a long while, one meets an intellectually distressed, earnest seeker after the truth in Christ. Then, of course, one must do his best, which is very little, to clear away these difficulties. Jesus pointed out that the way to clarify our spiritual vision is through obedience to the highest one knows. Argument is universally unsatisfactory. What men need,

whether they know it or not, is the simple, modest statement of our own convictions, convictions which will grow from feeble strength to robust life, as we attempt, ever so brokenly, to share them with others. Men are won to Christ by honest affirmation, not by argument.—*North American Student.*

After a recent concert given in England for the entertainment of some soldiers, one of them was asked to propose the vote of thanks. He rose and said: "We are very grateful for the amusement afforded to us to-night and we appreciate all the musical talent brought for our enjoyment. But we are off to the front to-morrow and I do not know how to die—I am not prepared to meet God. I wish there had been something for our souls."—*The Morning Star.*

## FOR MISSION BANDS

## SCHOOL GIRLS' LETTERS

The following extracts are from letters written by our Bridgman School pupils. The first was written by a former student who is now enjoying college life in America. Miss Abbey, who sends it to us, adds: "It may show what one of our girls is trying to do and to what she is looking forward in the future days." The other letters were written by younger pupils and give touches of their school life and work.

*From a Chinese College Girl:*

You speak of our homeland. Many times I have grown homesick for dear old China, which is now struggling for her existence. . . . I must prepare myself for the real test. Soon I shall come back to China to spend my life with the people. "To serve and not to be served" will be my motto. Pray for me that God may help me to carry out my determination, that I may be faithful to the end, and may be a real soul-winner for Him. I think "my opportunity is the measure of my responsibility." The work needs me, but I need the work, too. I mean to do my best this year to accomplish more, and make the year count for more than any previous ones. It is so hard to make every moment count for something.

*From Yien Lan Dan:*

I want to tell you about our Y. W. C. A.,

which is divided into three groups, each group having a separate prayer circle. Every Sunday afternoon, when it has a meeting, we all sing together and pray. Then a pupil or a teacher talks about the meaning of Bible verses, or tells a beautiful story. Sometimes my little schoolmates sing hymns of praise to God and carry flowers to the platform, and always we have a glad time.

Every evening we read the Bible before we go to bed, and talk about the teaching of Jesus, or pray for our country, which is full of unrest and fighting.

*From Iau Hyui:*

I want to tell you about the lovely Easter day and what we did. On that morning Miss Abbey and Miss Hall decorated the church very prettily with many flowers. Some were on the platform and tables, some on the window-sills. In the afternoon we had a special service. First we stood orderly in the yard until the bell rang, then we sang and marched into the church (Van Santvoord Chapel). We prayed for God's blessing, then each class sang a different song. After that Miss Abbey read the Bible and spoke some meaning. Finally the minister told how Jesus died and rose again. When he finished we sang again.



BRIDGMAN SCHOOL GIRLS

*From Tsen Li Tseiu:*

I want to tell you something about our school and our country. There are twelve teachers and more than one hundred and thirty pupils in the school now. We have high school, intermediate and primary departments, in all, ten classes. We study Chinese, English, Arithmetic, Bible, Physiology, History, Geography, Gymnastics, Music and Drawing. I most like to study Chinese, English, Bible History and Music. When I studied the history of the Hebrews last year I was very much interested in some of the great prophets, and I also thanked the Hebrews very much, because they gave us the great idea of one true God.

There are two poems in my lesson which I am studying now. They have so beautiful meaning and such good words that I can hardly speak how great interest they give me. One is the "Chambered Nautilus," by Oliver Wendell Holmes, and the other is one of our own Chinese poems.

Now our country is not peaceful at all, and the people are having a very hard time. There is fighting in many places now. When I think about the sadness of our country my heart

aches, and I am very sorry that I cannot help it a little, but I just pray for our country everywhere. When you pray please ask God to establish the Kingdom of Heaven in our country quickly, and then we shall have new life. God has promised us that if we all agree to pray to Him He will hear our prayers.

#### SAID ABOUT CHINA

"There is no country of any size in which (during the last decade) Christianity has made such rapid progress."

Win China to Christ and the most powerful stronghold of Satan upon earth will have fallen.—*Mr. Wong.*

#### *Brooklyn and China*

In a plea for medical missions in China, Dr. Mary Stone said she had heard it said that if every physician in China should be replaced by one from Brooklyn, fortunate Brooklyn would still have six hundred doctors left to minister to her needs.

She also said that if the proportion of physicians in America were the same as in China, we should have eighty doctors in the whole United States.

## RECEIPTS of the Woman's Union Missionary Society of America, from June 1 to June 30, 1916.

<b>ALLAHABAD, INDIA</b>		<b>SHANGHAI, CHINA</b>	
N. Y.—Brooklyn, Br., Miss M. L. Patterson, Treas., Christmas gift, \$5 00		N. Y.—Brooklyn, Miss N. R. Nelson, Bible Woman, under Miss Irvine, 60.00; Woman's Guild (Ch. of Pilgrims), pupil Bridgman Home, 40.00; Mrs. R. Townsend, in memory of Capt. Robert Townsend, for support of pupil, Bridgman Home, 30.00, 130 00	
Pa.—Philadelphia Br., Mrs. Wm. Waterfall, Treas., Miss Roderick's quarterly salary, 70 00		Pa.—Phila. Br., Dr. Reifsnnyder's salary, 175.00; Lambertville Aux. Student, under Miss Irvine, 25.00, 200 00	
Mich.—Lake Orion, Miss J. Bertsch, for Miss E. Bertsch, 5 00		Total, 330 00	
Total, \$80 00			
<b>CALCUTTA</b>		<b>YOKOHAMA, JAPAN</b>	
N. Y.—Brooklyn, Woman Guild for Service (Ch. of Pilgrims), Mrs. C. C. Dike, Kadambini, 20.00; Birdie and Khirsda, 95.00; Brooklyn Br., Christmas gift to orphanage, 5.00; Dobbs Ferry, Misses Masters' School, Scholarship, 50.00; New York City, Friend, 200.00, 370 00		N. Y.—Brooklyn, Miss N. R. Nelson, Bible Woman, 60.00; Syracuse S. S., First Ref. Ch., 30.00; Mrs. A. C. Chase, The Misses Gifford, Mrs. Wm. Burnham (Irvington-on-Hudson), Mrs. Geo. Leonard, Mrs. Robert Townsend, 30.00, in memory of pupils, Emily Babcock, for two pupils, Girls' School, 120 00	
N. J.—Ridgewood, Mrs. F. H. White, Helen Eliza White Scholarship, 5.00; Summit, Miss E. Gould, for orphan, 25.00; Trenton, Slackwood U. S. S., Mrs. W. J. Gray, to complete payment for orphan, 7.00, 37 00		N. J.—Bloomfield, Miss E. Boardman, Bibles for prizes, Girls' School, 2 00	
Pa.—Philadelphia Br., Lambertville Aux., Malvina Kay, Holcomb Scholarship, 30 00		Pa.—Phila. Br., Lambertville Aux., for Sakae Yamazaki, 40 00	
Wis.—Milwaukee, Normal School, Miss E. W. Strong, Treas., for orphan, 12 50		Total, 162 00	
Total, 449 50			
<b>CAWNPORE</b>		<b>GENERAL FUND</b>	
Mary Avery Merriman School		N. Y.—N. Y. City, Friend, 1 00	
N. Y.—Brooklyn, Woman's Guild (Ch. of Pilgrims), Shushila, 20.00; N. Y. City, Mrs. D. I. Reynolds, for Bible Reader, Mrs. Anna Joseph, 40.00, 60 00		N. J.—Summit, Mrs. J. E. Clark, 300 00	
N. J.—Morristown Aux., Mrs. S. H. Gillespie, Christmas gift, 50.00; New Brunswick Aux., for prizes, Cawnpore, 8.50, 58 50		China.—Shanghai, Miss Anna Koch, 24 63	
Pa.—Lancaster, Miss Elizabeth Gochnauer, for Lily, 5 00		Total, 325 63	
Va.—Farmville, State Normal School, Christian Ass'n, Miss C. M. Conover, Gen. Sec., for Binni, 20.00; Lewisburg, Y. W. C. Ass'n Seminary, Miss Bess Walkup, Pres., for orphan, 6.55, 26 55		<b>SUBSCRIPTIONS TO MISSIONARY LINK</b>	
Total, 150 05		Mrs. L. T. Salmon, .50; Miss Nina Benedict, .50; Mrs. E. Pearsall, .50; Mrs. R. H. Deyo, .50; Mrs. D. M. Greemmore, .50; Mrs. J. B. Chittenden, .50; sale of leaflets, .30, 3 30	
<b>FATEHPUR</b>		Total, 3 30	
Lily Lytle Broadwell Hospital		<b>WILLING AND OBEDIENT BAND</b>	
N. Y.—Brooklyn Br., Christmas gift, 5.00; Miss Julia Patterson, Miss M. L. Patterson, special to Dr. Mackenzie, 10.00; Mrs. G. C. Halsted, Miss Durant's salary, 25.00; Mrs. Peter McCarter, for nurse, 25.00, 65 00		Rev. D. M. Stearns, Germantown, Phila., Pa.	
N. J.—Fanwood and Scotch Plains Jr. League, for Miss Todd, 15.00; Miss E. H. Babcock, for Dr. Mackenzie, 5.00, 20 00		Cawnpore.—Mr. and Mrs. D. M. Stearns, for Bible woman, 25 00	
Pa.—Phila. Br., Miss Todd's salary, 150 00		Jhansi.—Dr. J. H. Ramsburgh, for Bible woman, 5 00	
Florida.—Fort Myers, Miss Alice Raymond, for Miss Jones, 20 00		Japan.—Phila. Co. Int. Order of King's Daughters and Sons, per Mrs. L. T. Rathell—Yasu Tasu Kawa, 60 00	
Total, 255 00		Mrs. C. B. Penrose—Harada Shobi, 10 00	
<b>JHANSI</b>		Mr. C. L. Hutchins—Kasu Kabe Sta., 5 00	
Mary S. and Maria Ackerman Hoyt Hospitals		Mr. W. H. Fredericks—Hana Ai Kawa, 5 00	
N. Y.—N. Y. City, Estate of Ezra P. Hoyt, Dr. J. A. Coles, Ex. 150 00		Dr. J. H. Ramsburgh—Fuji Kawa Sta., 5 00	
N. J.—New Brunswick Aux., Miss A. B. Cook, Treas., Julia N. Crosby Band, for bed, 25 00		Miss H. D. Boone—Ki Ku Yamane, 5 00	
Pa.—Phila. Br., Dr. Ernest's salary, 150.00; Shippensburg S. School collection, Miss A. V. Horton, 6.66, 156 66		Mr. and Mrs. G. T. Bisel—Tasu Hayashi, 5 00	
Md.—Baltimore Br., Miss E. M. Pond, Treas., 5.00; Mrs. T. M. Smith, 1.00; Mrs. P. B. Milliken, 4.00, 10 00		Total, 95 00	
Total, 341 66		Total, 125 00	
		<b>SUMMARY</b>	
		Allahabad, \$80 00	
		Calcutta, 449 50	
		Cawnpore, 175 05	
		Fatehpur, 255 00	
		Jhansi, 346 66	
		China, 330 00	
		Japan, 257 00	
		General Fund, 3 30	
		Link subscriptions, 3 30	
		Total, \$2,222 14	
		CLARA E. MASTERS, Ass't Treas.	

JUNE RECEIPTS OF PHILADELPHIA BRANCH  
(Mrs. Wm. Waterall, Treas.)

Int. on Mrs. Williams Fund,	\$10 50
" " Fiss C. L. Lindsay Fund,	5 62
" " Chas. G. Tower Fund,	7 88
" " Harriet Holland Fund,	3 75
From Lambertville Aux.:	
(Miss Emma Ten Broeck Rurk, Treas.)	
For education of Sakae Yamazaki, Yokohama,	40 00
For education of Proteba, in the Malvina Kay Holcombe shop, Calcutta,	30 00
For Bible-Reader Student, under Miss Irvine, Shanghai,	25 00
For Zenana work,	8 00
Total,	\$103 00
Int. on Agnes W. Leavitt Fund,	15 00
" " Mary A. Boardman Fund,	25 00
" " Rachel Wetherill Fund,	25 00
Total,	\$195 75

JHANSI, INDIA.  
ENDOWED BEDS

MARY S. ACKERMAN-HOYT AND  
MARIA ACKERMAN-HOYT  
MEMORIAL HOSPITALS

ENDOWMENT, \$600.

- Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.  
 Mary S. Ackermann Hoyt—Her sister, Mrs. Jeanie C. A. Bucknell.  
 Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.  
 Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.  
 Mrs. Jeanie C. Ackerman Bucknell—Her niece, Miss Emilie S. Coles.  
 Mrs. Caroline E. Ackerman Coles—Her daughter, Miss Emilie S. Coles.  
 Mrs. Lavinia Agnes Dey, } Anthony Dey.  
 Mrs. Mary B. Humphreys Dey, }  
 "In Memoriam"—A Sister.  
 Eleanor S. Howard-Smith Memorial—Friends.  
 Charles M. Taintor Memorial—A Friend.  
 Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen  
 Associate Congregational Church, Baltimore.  
 Mrs. A. L. Lowry.  
 Peace—Mr. S. T. Dauchy.  
 Annette R. Lapsley Memorial—Miss A. S. Lapsley.  
 William H. Harris } Their Children.  
 Mary A. Harris }  
 Mrs. Henry Johnson—Friends.  
 Lavinia M. Brown—Mrs. Joseph E. Brown.  
 Canadian—Canadian Friends.  
 Jhansi—Friends in India.  
 Ida Hamlin Webster Memorial—  
 Her mother, Mrs. M. Jennette Hamlin.  
 Dr. R. M. Wyckoff—Elizabeth Wyckoff Clark.  
 Mrs. Geraldine S. Bastable Memorial—  
 Her husband, Alvin N. Bastable.  
 Fannie B. Robbins—Her sister, Mary R. Hoffman.  
 William Harvey—His sister, Mrs. George Trull.  
 Denis Gerald Withers—Capt. and Mrs. C. M. G. Withers.  
 Mrs. Jonathan C. Ackerman—Her granddaughter, Miss Emilie S. Coles.

FÄTEHPUR, INDIA.

ENDOWED BEDS

LILY LYTLE BROADWELL MEMORIAL HOSPITAL.

ENDOWMENT, \$600.

- S. D. D.—Mrs. Samuel J. Broadwell.  
 Sarah Wallace Memorial—Mrs. Richard H. Allen.  
 Hannah Amelia White—Mrs. M. Morris White.  
 Jubilee Thank Offering—For S. D. D.  
 Elizabeth Davis Espy—Mrs. W. W. Seely.  
 Marie Haines Broadwell—Mrs. Charles Parsons.  
 Juliet G. Church.  
 Laura P. Halsted.  
 Samuel J. Broadwell—Mrs. Samuel J. Broadwell.  
 Josephine Lytle Foster—Mrs. Charles J. Livingood.  
 Bertha Costello Gillespie—Mrs. Anna Costello Ropes.  
 Susan Morris White—Mrs. Clarence Price.  
 Sarah Doremus Hamilton—Mrs. Samuel J. Broadwell.  
 Comfort—  
 Isabella L. Ballantine.  
 Elizabeth Ogden Nixon—Mrs. Samuel J. Broadwell.  
 Mrs. Geraldine S. Bastable Memorial—  
 By her husband, Alvin N. Bastable.  
 M. Morris White, "In Memoriam"—Mrs. M. M. White.  
 "Inasmuch"—  
 Sarah DuBois Doremus—In loving memory.  
 Margaret D. Joline—Catharine D. Joline.

NOTICE!

TO BRANCHES AND BANDS.

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